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VIII.;" "The Arts at the Court of Avignon;" "Humanism at the Court of Avignon;" "The Arts at Rome in the Fourteenth Century;" "Martin V.;" "Eugene IV. and the Arts;" "Letters under Eugenius IV.;" "Nicholas V. and the Arts;" "Nicholas V. and Humanism;" "Cardinals, Artists, and Humanists at the Middle of the Fifteenth Century;" "Christianity and Paganism at the Middle of the Fifteenth Century."

The volume is well written, and the chapters are interesting and valuable discussions of the subjects coming within their range. The author, of course, has his own interpretations of the events, and is sure to meet opposition—most of all in the last chapter. It is the fifth volume in the series entitled "Library of Instruction in Church History."

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LUTHER UND DIE KIRCHENGESCHICHTE NACH SEINEN SCHRIFTEN, ZUNÄCHST BIS 1521. Von W. KÖHLER. I: Untersuchender Teil. 1. Abteilung: *Die Ablassinstruction, die Bullen, Symbole, Concilien, und die Mystiker*. Erlangen: Junge, 1900. Pp. 371. M. 10.

THE volume before us constitutes only the initial part of Köhler's monograph on "Luther and Church History," and this latter forms the beginning of a still larger work or series of works to be entitled "Contributions to the Beginnings of Protestant Historiography." Luther has become a historical personage of so surpassing importance that whatever seems calculated to throw the slightest light on the development of his methods of thought is of interest to the student of church history. Following a suggestion by Harnack, the author has, by a most laborious process, sought to make an exhaustive collection of Luther's citations of earlier literature, and of the indirect indications of his acquaintance therewith in his primary writings. The publication of a monograph by Schäffer on "Luther as a Church Historian" (1897) by no means rendered the author's undertaking superfluous, it being, in his opinion, "a superstructure without a foundation." The questions that Köhler seeks to answer are: "What did Luther know of church history and history of doctrine? From what sources did he derive his information? When did he acquire his knowledge of these subjects? How did he view and judge these materials? And why just so and not otherwise?" He places the chief

emphasis on the last two questions. The documents used by Luther in the writings of 1517-21 are the *Instructio Summaria*, issued by the archbishop-elect of Mainz for the guidance of Tetzel and other indulgence-sellers, which was based upon a bull of Leo X. in regard to a new indulgence for the building of St. Peter's; Leo's well-known indulgence bull itself; Leo's bull for Luther's excommunication; the bull *In Coena Domini*; the so-called Apostolic Confession of Faith; the so-called Athanasian Symbol; the canons of the fifth Lateran council; the canons of the council of Basel; the canons of the Nicene council; the canons of the council of Constance, and the writings of John Huss; the writings of John Tauler; the works of the Pseudo-Dionysius the Areopagite; and the writings of Hugo of St. Victor, Bernard of Clairvaux, Bonaventura, and Gerson. In a concluding chapter the author discusses Luther's historical apprehension of mysticism. It will be noticed that a large proportion of the writings included in the above list are mystical in their tendency, and it is well known that Luther was profoundly influenced by Staupitz, the mystic, and that as early as 1516 he published the "German Theology" with the warmest commendation, placing this work side by side with the writings of Augustine and Tauler. That he had long been an earnest student of the writings of Augustine goes without saying. The author rightly regards mysticism as, in the case of Luther, a stepping-stone from his complete distrust of the regular Catholic way of salvation to trust in the salvation by grace revealed in Christ. The book, with its succeeding part or parts, is one that future students of Luther's theology cannot afford to overlook.

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LUTHERS THEOLOGIE IN IHRER GESCHICHTLICHEN ENTWICKLUNG
UND IHREM INNEREN ZUSAMMENHANG. Von JULIUS KÖSTLIN.
Zweite, vollständig umgearbeitete Auflage. Zwei Bände.
Stuttgart: Steinkopf, 1901. Pp. x + 491; iv + 368. M.
12.80.

WHEN Köstlin published the first edition of this book, in 1863, nothing similar to it was in existence. Since then the raw material has been greatly increased by new discoveries, and the scientific study of Luther's theology in particular has been very fruitful. Now after forty years the veteran historian has rewritten the entire book with the